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NOTES.

ON APOLL. RHOD. III 744 FOLL.

*νύξ μὲν ἔπειτ' ἐπὶ γαῖαν ἄγεν κνέφας· οἱ δ' ἐνὶ πόντῳ
 ναῦται εἰς Ἑλίκην τε καὶ ἀστέρας Ὠρίωνος
 ἔδρακον ἐκ νηών· ὕπνοιο δὲ καὶ τις ὁδίτης
 ἦδη καὶ πνυλαωρὸς ἐέλδετο κ. τ. λ.*

I observe that Prof. Weil, in *Rev. de Phil.* XI 5, here proposes to read *νύσταλοι* instead of *ναῦται* the MSS reading. I certainly agree that *ναῦται* cannot be right in spite of Gerhardt (*Lect. Apoll.*) and Wellauer, because I have not found *-αι* of the first declension long in thesis in Homer before a vowel, and here there is no pause in the sense to make it tolerable. At the same time *νύσταλοι* does not appear to me a fortunate conjecture. To say nothing of the extreme rarity of the word—in E. M. we have *νυσταλογερόντων* quoted where others have *νύσταλον γερ.* and in a passage of *Diog. L.* *νύκταλος* appears to be a mistake for *νύσταλος*—and therefore the improbability of its having escaped the notice of grammarians, if in *Apoll.*, the reasons given by Prof. Weil for its adoption seem to me to be without weight. It is a question of taste, of course. Apollonius here gives a description of night, and sleep which envelopes everything makes a part of this description. But here there is an exception. Those must be excepted from the influence of sleep whose business it is to watch, namely, the sailors at sea, like the pilot Palinurus (*oculos sub astra tenebat*). Wordsworth says, “Dear God, the very houses seem asleep,” but if he had added that even the watchmen were drowsy, he would have spoilt his beautiful sonnet by a ridiculous exaggeration. So with Apollonius. To say that the sailors were drowsily looking at the stars appears to me to be very bad taste. Moreover, sleep is not mentioned at all until after the sailors, and then stress is laid on sleep, which is the natural accompaniment of night, and it is contrasted with the restlessness of Medea. What, then, Prof. Weil considers as a blot, is, in my humble judgment, an additional beauty, for the

watchfulness of the sailors contrasts well with the sleep that wraps up all other living things. But what must we read then? Merkel reads *ναύπλοι*, after Porson (in Eur. Phoen. 849). This is an easy correction, but no better has been proposed hitherto.

R. C. SEATON.

ON *βληχρός* AND *ἀβληχρός*.

There is little doubt that the *â-* in *ἀβληχρός* is euphonic, and that *ἀβλ.* and *βλ.* are the same word and connected both in form and meaning with *μαλακός* and *ἀμαλός* (where also we have *â-* euphonic), see Curt. §457. Only *ἀβληχρός* is found in Homer, as epithet of *χείρ* E 337, of *τείχεα* Θ 178, of *θάνατος* λ 135 = ψ 282 "mild, gentle." *βληχρός* is found in Pindar (frag. 107 Bergk) *βληχροὶ δνοφεράς νυκτὸς ποταμοί*, where it is usually taken as meaning "sluggish" and compared with Horace's *ater flumine languido Cocytus errans*; in Alcaeus epithet of *ἄνεμοι*, in Hippocrates as a technical word of *πυρετός* and *σφυγμός*, and Plut. (Pericl. 38) has *βληχρὰ νόσφ*. Again, we read in Ap. Rh. IV 152:

οἶον ὅτε βληχροῖσι κυλινδόμενον πελάγεσσιν
κῦμα μέλαν κωφὸν τε καὶ ἄβρομον,

where *βλ.* has apparently the same meaning as in Pindar quoted, and there appears to be a reminiscence of Ξ 16, *ὥς δ' ὅτε πορφύρη πέλαγος μέγα κύματι κωφῷ κ. τ. λ.*; comp. Virgil's *languentis pelagi* (Aen. X 289), which refers, however, to the ebbing of the tide.

However, we find also quite the opposite meaning given by grammarians. Thus Etym. Magn. 200, 14, among several childish etymologies refers to Pindar for *βληχρός*, *ισχυρός*, which may or may not be the passage above quoted, and on Ap. Rh. II 205, where it is said of Phineus *ἀβληχρῷ δ' ἐπὶ κώματι κέκλιτ' ἄνανδος*. Schol. has *ἀσθενποιῶν, ἀσθενεῖ κατὰ στέρησιν τοῦ βληχροῦ*. This interpretation is doubtless correct, but the etymology has arisen from ignorance that *βληχρός* and *ἀβληχρός* are the same word. Just as in Latin the epithet *languidus* is easily transferred, by a process of language too familiar to need illustration, to that which produces *languor*, and we find, accordingly, *languida quies* (Aen. XII 908), so *ἀβληχρόν* is a natural epithet of *κῶμα*. Again, compare Ap. Rh. IV 621:

ἤματα μὲν στρέυνοντο περιβληχρόν βαρύθοντες
ὀδμῇ λευγαλεῇ.

Here Merkel translates *περιβληχρόν* "graviter" (in the sense of